

THE
QUAKERS

Proved out of the

Scriptures of Truth.

Published in Love to the Papists, Protestants, Presbyterians, Independents & Anabaptists.

With a SALUTATION of pure Love to all the Tender-hearted WELSH-MEN.

But more especially to Flint-shire, Denbigh-shire, Carnarvon-shire and Anglesea.

By their Country Man and Friend, Thomas Wynne.

Mat. 7. 14. *Narrow is the Way which leadeth to Life, and few there be that find it.*

Psalm 1. 1. *Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the Way of Sinners, nor sitteth in the Seat of the Scornful.*

1 Thess. 5. 21. *Prove all things, but hold fast that which is good.*

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THE ANTIQUITY OF THE QUAKERS

Proved out of the

Scriptures of Truth.
Published in Love to the People's Peace.
With a SELECTION of pure Love to all the
Testimonies WELSH-418 N.
Our more especially to those who are
wondering and seeking.

By their Countrymen and Friends, Thomas W. Jones.

It is the duty of every man to be true to his conscience, and to follow the light of truth as it shall appear to him. The Quakers are a people who have been true to this principle for many years, and their testimony is a witness to the world. They are a people who have been true to the principles of peace, and their testimony is a witness to the world. They are a people who have been true to the principles of justice, and their testimony is a witness to the world. They are a people who have been true to the principles of love, and their testimony is a witness to the world.

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THE

ANTIQUITY OF THE QUAKERS

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*2 Pet. 3. 3. Knowing this first, that there shall come in the last dayes
Scoffers, walking after their own Lusts.*

Come Papists, Protestants, Presbyterians, Independents and
Anabaptists, are not the very people amongst you the A-
postle Peter said would come in the last dayes?

That many of you are guilty of being Scoffers, is too evident;
and for you to deny it, would be notorious, since if a Catalogue
of your Scoffs, Jeers, Reproaches, Flouts and Derisions could
possibly be collected, it would, without doubt, be one of the
greatest Volumes now extant in the World.

First, To prove you to be such as generally practise Scoffing at
Quaking and Trembling, I may call for witnes the greatest part of
that call'd Christendom; and it hath been a thing much observed by
me in all Companies for these 20 years last past, even amongst the

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solidest

solidest of you all, that it hath been as the Burden of all your Drolleries, to let fall some Scoff, Taunt or Jeer at *Quaking* and *Trembling*.

And it hath been very ordinary with many, especially the Priests, to ask me, *Of how long standing Quakerism* (as they scoffingly called it) *had been*, as if suggested by them, that it is some New Thing, not heard of before; *George Fox* preached, that which convinceth men of Sin in their own Bosoms, to be the Light of Christ.

And to Answer their Objections much hath been said to the same purpose, as shall appear in these following Lines, notwithstanding they persist in scoffing at such a Practice, as a Delusion of the Devil.

Come Scoffers of all sorts, read the following Scriptures, and see if there were not *Quakers* before you reproachfully gave us that Name; and if both Old and New Testament, Prophets, Christ and his Apostles approved of such a Practice as *Quaking* and *Trembling*, and that they were 'uch themselves; then let the Light in your Consciences judge, what you are that scoff at it.

Gen. 27. Mark how good old *Isaac* was surprized, that he had blessed *Jacob* instead of *Esau*, infomuch that the Text saith, *And Isaac Trembled very exceedingly.*

Come you Scoffers, you may see that *Quaking* and *Trembling* is of greater Antiquity then either your Name of *Papist*, *Protestant*, *Presbyterian*, *Independent* or *Anabaptist*; and which of you dare say but *Isaac* was an Honest Man, although a *Quaker*?

Exod. 19. 16. And it came to pass on the third day in the morning, that there was Thunder and Lightnings, and a thick cloud on the Mount, and the Voice of the Trumpet exceeding loud, so that all the people that were in the Camp Trembled.

Come all of you before-mentioned, who call your selves Christians, that scoff at *quaking* and *trembling*, saying, *It is a New Thing, and of Late Date*; I pray, cast up how many Hundred Years is since these *Quakers* were in being; and were not here a great number of *Quakers*, above Six Hundred Thousand? and were not these *Quakers* the Israel of God?

And truly, we may say, It was with us in *England* as it was then with

with *Israel* of old, that when the Morning Light of Christ appeared (after a long and dark Night of Apostacy) we saw a thick Cloud over us, and over you all; and the Lord uttered his Voice like a Trumpet, and thundered and lightened exceedingly, so that great Terror and great Fear and Trembling fell upon us; but it seems you have not seen nor heard any thing that could make such sturdy Oaks as you to tremble, but scoffed us that did and do Tremble before our Maker.

1 Sam. 4. 13. where you may read, that good old *Eli* watched by the Way side and trembled for the Ark of God; and when he had heard that the *Philistines* had taken the Ark, he fell down backward, and brook his Neck, and dyed. And hath it not been ordinary with your Priests of all sorts, to call their Opposers the *Philistines*; and make Applications on this Text, what Danger the Ark of God was in, although we very well know what the Ark of your God was and is, viz. your Fat Benefices, Tythes and Augmentations; and this was the Reason some of the Priests did to Bemoane the Death of Old *Oliver*, and in their Addresses to his Son *Richard*, telling him, That their *MOSES* was Dead, but he was their *JOSHUA*, that must carry them to the Promised Land. But what that Land and their Ark is, may be easily known; and so at every Overturning and Change, this hath been the manner of the Priests of all sorts; but they scoff at quaking and trembling.

Read the Priests
Addresses to Richard
Cromwell, after O-
liver's Death.

1 Sam. 14. 15. And there was trembling in the Host, in the Field and among all the People, the Garrison and the Spoilers, they also trembled, and the Earth quaked; so it was a very great Trembling: Read that Chapter, and see the Cause of their Trembling, and see if you can find any Encouragement for you to Scoff at Trembling.

Ezra 9. 4. Then there were assembled unto me every one that trembled at the Words of the Lord God of *Israel*, because of the Transgression of those that had been carryed away; and I sate down until the Evening Sacrifice.

Come you Scoffers of all sorts, was not here a Meeting of
Quakers.

Quakers, that trembled at the Words of God? But you say, *Quakers and their Meetings are a New Thing, and of late Date.*

Ezra 10. 3. *Now therefore let us make a Covenant with our God, to put away all the Wives, and such as are born of them, according to the Counsel of my Lord, and of those that tremble at the Commandment of our God.*

Mark, you Scoffers, there were *Quakers* in *Ezra's* dayes, and the People that had done amiss were resolved to take Counsel of them that Trembled at the Commandment of God.

Job 4. 14. *Fear came upon me, and Trembling, which made all my Bones to shake.*

Observe, Was not this good Man a *Quaker*.

Job 21. 6. *Even when I remember, I am afraid, and Trembling breaketh hold of my Flesh.*

Psaln 2. 11. *Serve the Lord with Fear, and rejoyce with Trembling.* But your Rejoycing is to Jeer, Taunt and Scoff at Trembling.

Psaln 55. 5. *Fearfulness and Trembling are come upon me, and Horror hath overwhelmed me.*

Psaln 99. 1. *The Lord reigneth, let the people Tremble.* Would not the People be *Quakers* then?

Psaln 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy Judgments.*

Mark this, you Scoffers, this Prophet and King was not ashamed to own himself to be a *Quaker*.

Isa. 32. 11. *Tremble ye Women that are at ease, be troubled ye Careless Ones, strip and make ye bare, and gird Sackcloth upon your Loyns.*

And truly, I judge that many of the Women of our time had as much need to take this Counsel as them, to whom he wrote; but rather then repent in Sackcloth, and turn *Quakers*, they had rather gird themselves in every Frenchified new Fashion, and scoff at the *Quakers*.

Isa. 64. 2. *As when the Melting-fire burneth, the Fire causeth the Waters to boyl; to make known thy Name to thine Adversaries, that the Nations may tremble at thy Presence.*

Here

Here you may see that the Prophet *Isaiah* had a Desire that the Nations should be Quakers.

Isa. 66. 5. Hear the Word of the Lord, ye that tremble at his Word, your Brethren, that hated you, that cast you out for my Names sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed.

You may see here how the *Quakers* were served; as you serve them now; however, I have Faith to believe, that the Lord will appear to our Joy, and to the Shame of them that cast us out.

Jer. 5. 22. Fear ye not me, saith the Lord? will ye not tremble at my Presence?

Observe here, the Lord requires Trembling at his Presence; but you Scoff at Trembling.

Jer. 33. and the latter-end of the 9th verse, *And they shall fear and tremble for all the Goodness and all the Prosperity that I procure unto it.*

But instead of Fearing and Trembling, when you receive Goodness and Prosperity, you scoff at such as Fear and Tremble.

Ezek. 12. 18. Son of Man, eat thy Bread with Quaking, and drink thy Drink with Trembling.

Mark how God doth injoyne his holy Prophets to be *Quakers*, and yet you can scoff at quaking and trembling.

Ezek. 26. 16. Then all the Princes of the Sea shall come down from their Thrones, and lay away their Robes, and put off their Brodered Garments; they shall clothe themselves with trembling; they shall sit on the Ground, and shall tremble at every moment, and be astonished at thee.

And hast not thou, O *England*, had many Threatnings, as well as *Tyrus* had? but instead of trembling, thou scoffest at such as do tremble.

Dan. 5. 6. Then the King's Countenance was changed, and his Thoughts troubled him; so that the Joyns of his Loyns were loosened, and his Knees smote one against another. But had it been in our time, no doubt but it would have served to droll on.

Dan. 6. 26. I make a Decree, that in every Dominion of my Kingdom, Men fear and tremble before the God of Daniel.

See how Zealous King *Darius* was at the time of his Convince

ment, to have all in his Dominions to be *Quakers*; but you say, *It's a New Thing*, and scoff at it.

Dan. 10. 7. *And I Daniel saw the Vision; for the Men that were with me saw not the Vision, but a great Quaking fell upon them, so that they fled to hide themselves.*

It seems you read the Scripture but little, that scoff at quaking, and say, *It's of Late Date*; but you may see, if you be not stark blind, that the *Quakers* were before you.

Dan. 10. 11. *And he said unto me, O Daniel, a Man greatly beloved, understand the Words that I speak unto thee, and stand upright; for unto thee am I now sent: and when he had spoken this Word unto me, I stood trembling.*

See, was not Daniel a *Quaker* in your Eyes, that Scoff at trembling?

Joel 2. 1. *Blow ye the Trumpet in Sion, sound an Alarm in my holy Mountain, let all the Inhabitants of the Land tremble; for the Day of the Lord cometh, and it is nigh at hand.*

And hath not the Trumpet been blown in thee, O England and Wales, my Native Country, and the great Day of the Lord, that is near at hand, proclaimed, that the Inhabitants might with Fear and Trembling prepare for it; but instead of so doing, thou hast fed thy self without Fear, and scoffed at such a fear and tremble before him.

Hab. 3. 16. *he said, That his Belly trembled, and his Lips quivered, and Rottenness entered into his Bones, and he trembled in himself, that he might rest in the Day of Trouble.*

And would not you have scoffed him, and called him *Quaker*, if he had been in our time?

Luke 8. Mark 5. 33. *But the Woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the Truth.*

Mark how this Woman trembled at the Work of God; but you scoff at it.

Mark 16. 8. *And they went out quickly, and fled from the Sepulchre; for they trembled, and were amazed.*

Come, you Scoffers, were not these *Quakers* good Christians, who trembled at the Resurrection of Jesus? and if ever you come

in yourselves truly to witness the Power of his Resurrection, it will make you also to quake and tremble, although now you scoff and deride such as do witness it, and tremble at it.

Acts 7. 42. you may read, *When Moses heard the Voice of the Lord in the mount, he trembled.* Yet the Scoffers in our Age, that call themselves *Christians*, say, *That there were no Quakers, but of late.*

Acts 9. 5, 6. And he said, *Who art thou, Lord?* And the Lord said, *I am Jesus whom thou persecutest; it is hard for thee to kick against the Pricks.* And he trembling and astonished said, *Lord, what wilt thou have me to do?* Here you may see a Persecuter turned *Quaker* of a sudden.

But suppose any of you should send any of your Company with a Packet of Persecuting Letters, as was with him, and that by the Light and Power of God he should be convinced, and fall a Trembling, as *Paul* did, would not you soon fall a Scoffing, and calling him *Fool*, *Puppy*, *Loggerhead*, *Phanasick*, with many more Derisions, if not to Blows and Imprisonment? So you may, if you please, see what kind of *Christians* you are.

Acts 16. 29, 30. Then he called for a Light, and sprang in, and came trembling, and fell down before *Paul* and *Silas*, and brought them out, and said, *Sirs, what shall I do to be saved?*

Come you Scoffers, did not this poor *Goaler* turn *Quaker*?

1 Cor. 2. 3. And I was with you in weakness, and Fear, and in much Trembling.

Would not our Scoffing Professors have said, that this was *Canting*, and have called *Paul Quaker*?

Phil. 2. 12. Work out your Salvation with Fear and Trembling.

Here you may see, that the Prophets and Apostles were *Quakers*, by which you may judge, what you are that scoff at them who tremble because of God's Power in our Age.

Oh my dear *Country-men*! I beseech you, be calm a little while, and reflect upon your selves, and consider, whether you do not scoff and taunt all the Prophets and Apostles, who were *Quakers*, as well as we, who you now reproachfully call *Quakers*?

And now, since I have proved the *Antiquity* of the *Quakers* out of their own Writings, *viz.* out of both the Old and New Testament, and that they were such, is very evident, and that the *Jews* and *Heathens* acknowledged them to be the only People to be heartned unto, is undeniable; and that God not only owned such, but that he required them to be such, is very plain; and how you will answer *scoffing* and *taunting* of them, without coming under the Apostles Reflection, I leave you to make your Defence.

Come *Papists*, *Protestants*, *Presbyterians*, *Independents* and *Anabaptists*, answer me a *Query*; How came you to give credit to these ancient *Quakers* Writings, *viz.* Old & New Testament, and now Mock, Scorn, Scoff, Jeer, Taunt, Flout and Reproach the present *Quakers*, whose Principles and Practice run parallel with the ancient *Quakers*? Are you not like your Fore-Fathers of old, who said to Christ, the Head of both the Ancient and Present *Quakers*, that *Abraham was their Father*, and *God was their Father*, yet they went about to kill him? but he said unto them, *You are of your father the Devil, else you would not go about to kill me*, John 8. 39, 40, 41, 42, 43, 44. So you may see how your Ancestors owned the ancient *Quakers*, before their time; but mocked, taunted, jeered, scoffed and persecuted the present Ones, and put them to Death; as witness *Matthew*, *Mark*, *Luke* and *John's* Narration of Christ, and other Histories of the Cruel Persecutions of the Apostles, by the great Professors in that Generation. And so you, like them, profess to own the former *Quakers*, and make their Writings the Rule of your Faith; but like your Fore-Fathers, that owned the ancient *Quakers*, and persecuted the present Ones.

You pretend to own the ancient *Quakers*, both Prophets and Apostles, but deny, scoff and persecute the present *Quakers*, whose Faith is one with the ancient Ones, both Prophets and Apostles, as having Dependence on the one Foundation; which it's in vain for any to lay any other than that which is laid, even Jesus Christ. So the Work of the present Day, all who were out of the Truth hated, and sought to shelter themselves by adhering to, or owning the Work of former dayes, as you may see at large

large how the *Scribes* and *Pharisees* adhered to *Moses* and the *Prophets*, but killed *Christ Jesus*, whom they prophesied of; and so do you in words, like them, adhere and seem in words to own the *Prophets*, and *Christ*, and his *Apostles*, but now deny his present appearance in our day and time, viz. the *Light* and *Principle* of *God* in you, which checks and reproves you for *Sin*.

Come *Papists*, *Protestants*, *Presbyterians*, *Independents* and *Anabaptists*, how comes it to pass that you make such a stir with the former ancient *Quakers* Writings, and carry them about with you, and keep them in your Houses, and call them the *Bible*, and the *Word of God*, and your *Rule*; but cannot abide the present *Quakers*, and their Writings, but are afraid to read their Writings; although there be nothing in our Writings but what is largely testified of, and pointed unto, in the Writings of our translated Brethren, the *Quakers* of old. And seeing you thus calumniate, scoff, mock and taunt the present *Quakers* and their Writings, how can you for shame (I mean you Priests of all sorts) make such a Trade and Gain of the former *Quakers* Writings? And may not I say, without doing any of you Wrong, that that is one great Reason why you so highly own the ancient *Quakers* Writings, because the Trade you drive with them brings in most Gain of all Trades? And is not that the Reason, why you so abuse the present *Quakers* and their Writings, because they tell you, that it's *Synony* so to do, and that you ought to preach freely, according to *Christ Jesus* his appointment, as his *Apostles*, tho' then persecuted *Quakers* did and the present Ones now do?

And oh you Priests! both *papists*, *protestants*, *presbyterians*, *independents* and *anabaptists*; when I think of you, I cannot but take up a Lamentation for you (for God knows, that as you are a part of Mankind, I love you, and unfainedly desire your Welfare) when I consider at what a Loss you are all, about the Meaning of the ancient *Quakers* Writings, one saying, *Lo, this is the Meaning of it*; and another saith, *Lo, that's the Meaning*; and a third, fourth and fifth, *The other is the Meaning*: and what's the Reason, but that you all deny to make use of the Key of *David*, an ancient *Quaker*, that unlocks the Mysteries of all his Brethren's Writings (which the *Quakers* have at this day.)

But you not having the Quakers key to unfold the Mystery, you, like *Pharaoh* of old, that called his Wise Men, Magicians, Southsayers and Astrologers; so make known the matter, so I say do you: you having lost the key of *David*, a Quaker, you run to your Magicians, to your Schools, Tongues and Languages, and with them you perplex your selves, as *Pharaoh* did, and as *Nebuchadnezzar* did; and in that nature would, as of old, build a Tower reaching heaven.

But behold, you builders are confounded, you magicians and scholars cannot tell the mystery, nor unfold the meaning of the ancient Quakers Writings; but *Pharaoh's* Proviso, and *Nebuchadnezzar's* Proviso was more discreet by far then their's are who trust in you; for each of you with your Tongues pretend to unfold the thing; and you Bargain, and make the poor blind people give you great Gifts and Sums by the year, although the Mystery be not unfolded until this day.

And are you not they that Christ (the ancient Quakers head) said, would come, *Luke 17.* who would say, *Lo, here, and lo there; but believe them not; for (saith he) the Kingdom of God is within you?*

Now, if you would but honestly consider, what did and doth induce you to believe the verity of the ancient Quakers writings, viz. the Scriptures, the same Light wou'd induce you to believe the present Ones; for it's the same thing in you that doth assert unto you the Truth of the Scriptures, as doth assert that sin is sin; but although each of you before-mentioned do believe the ancient Quakers Writings, yet you differ in your Faith, as touching the ancient and present Quakers Principles, held forth in the ancient Quakers writings; and so you being wrong in the principle of your foundation or building, how then is you Edifice but like to fall?

First, It was the ancient Quakers faith, (*Iohn 1. 9.*) *That it was the true Light, that lightened every man that comes into the World,* But you deny it to be that true Light, but say, *It's the light of Nature, or of a natural Conscience.*

The ancient Quakers said, (*Rom. 19.*) *that Whatever may be known of God, is manifest in men; for God hath shewed it unto them.*

But

But each of you in Contradiction to the ancient Quakers, that writ so, and in Contradiction to the present Ones, that now write so; you say, That which may be known of God is not manifest within men, but without them.

In the ancient Quakers Writings one of them said, (1 John 2. 27.) *We have an Anointing in us; and we need not any man teach us, but as the same Anointing teacheth us.*

But in contradiction to him, you will not trust that Anointing in you, to teach you, but hire Men without you, who do not teach from that Anointing within, but what they have scraped from Books and Histories without them.

In the ancient Quakers Writings you may find a Proclamation made to all People, *Isa. 55. 1. (thus) Ho, every one that thirsteth, come, buy Wine and milk, without money and without Price.* And in another place in the ancient Quakers Writings thus, *The Spirit saith Come, and the Bride saith Come, and let him that is athirst Come, and take of the Water of Life freely, Rev. 22. 17. & 21. 6.*

And if you will read the present Quakers Writings, you may see that they are of the same Mind; but each of you in contradiction to both ancient and present Quakers, will not allow of your pretended Milk, Honey nor Wine, without Money or Price; and have got Laws made, that if any will not give you your Price for your Ware, you will sue them at Law, and recover treble Damage, and put their Bodies in Prison until Death, and drive away their Cows, Oxen, Horses, Swine, Pigs, Geese, Beds and Blankets, and their Wearing Apparel, not leaving a Skellet to boyl poor Children Meat, nor a Bed to lie on.

Oh! how diametrically opposite are you all to the ancient and present *Christian-Quakers*, who Gave all, and now do freely Give, without Money or Price? but you have Money and Price, not only of them that willingly give you Money for that which is not Bread, but of them also who have Bread of Life freely given them, and have no Want.

And now you might say, the present Quakers were *Phanaticks* and *mad-men*; indeed if they should forsake the Fountain of Living Waters, and the Bread of Life that's given them freely, and come to you, and give you Money for that which is no bread.

Oh

Oh you Priests of all sorts! I beseech you for Christ's sake, do not run thus headlong to Destruction, and draw the poor blind People after you; it would be far better for you to accept of the Bread and Water of Life freely, without Money or without Price.

For, what Profit will it be to you, as Christ (the Head of the Quakers) said, to pull down your old Barns and build new, and fill them with ill-gotten Treasures, when you know not but this Night God may require your Souls of you?

The ancient Quakers Writings, viz. the
Mich. 3. 11. Scriptures of Truth, are very full of Testimo-
Isa. 56. 11. nies to this purpose, sharply reproving all such as
Jer. 5. 30, 31. in their day did preach for Hire, and divine for
Ezek. 13. and Money, and were for the Fleece and Wool,
 34. 2, 3. and made a Prey on the People, and Merchandize
 of their Souls.

And in the latter-end of the ancient Quakers Writings, one of them named *John*, in his *Revelations*, speaks of a time coming, that no man would buy their Merchandize any more.

The God and Father of our Lord Jesus Christ, who is the Head of both the ancient and present Quakers, Prophets, Apostles and Children of the Most High at this day, hasten that day, that all people may come, and take of the Water of Life freely; for the Spirit and the Bride, the Lamb's Wife, at this day invites all to come freely, without Money and without Price, *Revel.* 22. 17.

And it's said unto all that do come, even as it was said to the Church in the *Canticles*, (*Cant.* 5. 1.) *I am come down into my Garden, my Sister, my Spouse; I have gathered my Myrh with my Spices; I have eaten my Honey with my Honey-Comb; I have drunk my Wine with my Milk: Eat, oh Friends! drink, yea, drink abundantly, O Beloved.*

Oh! blessed State, Oh! happy Estate is this to witn:ss and experience Christ Jesus his great Love unto us, who is now come down unto us, and hath made us of so near Relation to him as Sister and Spouse, and doth give freely the Bread of Life, even the hidden Manna, and the Water of Life, and sayes unto us, and unto all

all that will come, Take of it freely, yea, eat oh Friends, yea, drink abundantly O beloved, *Rev. 2. 17.*

And now the Visitation and Invitation is to you, both *Papists, Protestants, Presbyterians, Independents* and *Anabaptists*, both Priest and People, to come and take of the Waters of Life freely; and lay out your Money no more for that which is no Bread, nor make a Trade no longer of the ancient Quakers Writings, but believe and obey the ancient and present Quakers Principle, the Glorious Light, which shineth in the Darknes, but the Darknes comprehendeth it not; and that will bring you to be of one Heart, and one Mind, and one Soul, and to serve God with one consent; and then you will know your Teacher in you, which Christ promised and said, *could not be removed into a Corner*; which is the Anointing in you, which the Apostle said, *there was no need of any other Teacher*; for all other Teachers may be removed into a Corner; and therefore, as you prize the welfare of your Immortal Souls, Cease from Man and Man's Teaching, although he may transform himself so like Truth that he might deceive the Elect, if it were possible, and own and believe the Light, the Anointing in you; for you need not any Man teach you, but as the Anointing in you teacheth you, which is Truth, and no Lye; for it's an inward of the Light of Christ, God's Anointed.

Objection, *But do not you teach your selves, and allow some Teachers among you?*

Answer, It's true, we do allow the Children of the Light to declare to people what God hath done for their Souls, as the same blessed Anointing in them teacheth and directeth them; so we may say, as the Apostles said, *What our Ears have heard, and what our Eyes have seen, and our Hands handled of the Word of Life, that we declare*, according to the blessed Experience God hath given us, (which Teaching only can edifie the Hearers.)

And that's the Reason that sometimes we sit silent in Meetings, without any Word, waiting diligently in quietness, with reverent Attention, hearkening with the inward Ear of our Mind for the Voice of our Beloved, Christ Jesus, the Anointing in us, to teach

teach us; and if any do teach from this Anointing, Christ Jesus, we own it, and have Unity with it; although we own the Teaching enjoyed by waiting in silence to be before and beyond any man's teaching; although he teach immediately from the Anointing in him; for that's but a second hand to the Hearers, but what we are taught by the Anointing, every one in his own particular, is at first hand; he that hath an Ear to hear, let him hear: and we may say, as the Church in *Canticles* said, *Cant. 5. 2. 'It is the Voice of my Beloved that knocks, saying, Open to me, my Sister, my Love, my Dove, my Undeiled; for my Head is filled with Dew, and my Locks with the Drops of the Night.'*

And I may say unto you, my dear Country-men in England, and my Native Country *North-Wales*, That a long Night of Apostacy hath been since the Apostles (the ancient Quakers) dayes the true Church fled into the Wilderness for a time, and times, and half a time (*Rev. 12.*) but now she is coming out of the Wilderness, leaning upon her Beloved, whose Head is wet with the Dew, and his Locks with the Drops of this long Night; and this is he whom *John* speaks of, who said, *Behold I stand at the Door and knock, if any man open, I will come in, and sup with him, and he with me:* Lo how universal is his Voice, and his Knocking, and how willing to be entertained by all men.

And I appeal to all your Experiences, you my Friends and beloved *Welsh men*, Have not you heard the Voice of our Beloved, Christ Jesus, the Anointing in you, calling you one day after another from all the Evil of your Wayes? and doth he not stand at the Door of your Hearts, knocking, that he may come in, and sup with you, and you with him?

And which of you in *England* or *Wales*, for which I mourn, can tell me of any one Sin that you have practised, and although no Eye hath seen you, but you have heard the Voice of our Beloved, Christ Jesus, in you, calling you away from it: Oh! what wonderful Love is this, that he should thus continue to speak to, and wo the Children of Men?

And is it not great Ingratitude for you thus to disregard this blessed Voice in you? Oh! I beseech you consider; Would it not be counted great Ingratitude in you, if some Prince or great Man

of the Earth, who had been your great Friend, should stand at your Door without, and knock, and you refuse to open unto him? Nay, I am perswaded, that if but a *Lord*, or *Earl*, or *Knight* of your acquaintance, should but knock at your Door, oh what a Passionate Haste would you be in to open to him! and what *Apologies* would you be ready to make, that you could not accommodate him with Entertainment fit for him! and how great Care would you have of sleighting him! but if you should be so unkind, as not to open to him, nor entertain him, how soon would he take Offence at you, and it may be never be reconciled to you more, although you never did it but once? and how ready would most of your Neighbour be to fall out with you on his account, telling you of your ill Behaviour to so worthy a Person.

But behold, how oft have you sleighted our Beloved, who stands knocking, and whose Voice calls you to open to him? and notwithstanding that, you have sleighted him a thousand times, and let him stand and call, and knock, some twenty, some thirty, some forty, some sixty years, yet is he willing to be reconciled to you. Therefore I beseech you be perswaded to open unto him, and let him (the anointing in you) be your Teacher; for you need not any man to teach you, but as this Anointing in you doth teach you, freely, without Money and without Price.

Now I beseech you, my Friends and Country-men, both *Papists*, *Protestants*, *Presbyterians*, *Independents* and *Anabaptists*, Priests and People of all sorts, That you no longer sleight the Voice of our Beloved, that calls thus in you, and that so long hath waited to be gracious to you, as your own Experience will tell you; yea, I earnestly beg and entreat of you, that you proceed no further, as many of each of your Priests have done in their Books to abuse our Beloved, the Anointing in you; some saying, *Its a Natural Light*, or *Natural Conscience*; some calling it *Witchcraft*; and some, *Ignis Fatuus*; and some, the *Quakers Idol*, with many more ill Names too tedious to name; and like the *Jews* great Schollars and Priests of old, that Crucified him; so have they done now afresh, and put him to open Shame; and it was the God of this World that blinded those great Schollars Eyes then, that blinds these now. And as the Mysteries of his Kingdom were hid from all those men then, so it's

at this day: and it's my Testimony for God, that there is no way to come to the Knowledge of the Heavenly Mystery, but by giving heed to the Light, the Voice, the Knocking of the Anointing in you.

Therefore strive no longer with your Invented Various Meanings, your Various Commentaries on the ancient Quakers Writings, your Tongues and Languages, strive no more with your Logic, Rhetorick, Studied Sermons, Philosophy and great Books; for there's none, neither Learned nor Unlearned, found worthy to open the Mystery of the Book, but the Lamb, whose voice is you only can make it known unto you: For as the Apostle Paul said, *If I give all my Goods to the Poor, and my Body to be Burnt, and have not Charity, I am but as a Sounding Brass or Tinkling Cymbal*; so I say unto you, study, pray, preach, read Books, hear Sermons, yea, do all the uttermost your Arts and Sciences can teach you, and it will signify nothing unto you without Charity; and where is your Charity or Pity either, to let the Beloved of our Souls, Christ Jesus, stand at the Door of your Hearts, and call unto you for Entrance, and take no Pity of him, but many of you call him ill Names, as before.

Well, my Friends, my Soul's Love desires you to open unto him; for he will not always strive with you; and if you persist in slighting of him, although his Voice be but low, and his Appearance but like a Grain of Mustard-seed sown in your Hearts, you will find that this Light, the Anointing in you, will be more against you than a thousand Witnesses; and then you shall know, that this is the Truth, written in Love to your Souls, by me, who am

Your Real Friend.

Thomas Wynne.

Y Llythyr

Y Llythyr i annerch fy an- wyl wladwyr y Cymru.

FY anwyl Frodyr a Chwuoerydd o wlad fynged-
nedigaeth, I mae yn amser i chiwi ddeffro, ob-
legid dydd mawr yr Arglwydd a wawriodd, a cho-
dodd Haul y cyfiawnder, ac i mae yn discleirio
oddifewn yngalonau meibion dynion, yn twymno
ac yn cyffuro y rhai a'i carant ef: Ac fell y bu Duw
yn drugarog trwy roi Howl oddiallan, i gyffuro ac
i gynnal holl ddynol ryw yn eu gorchwylion oddial-
lan; ac hebdo ni fyddai ond nos yn fuan o farfolaeth
i holl ddynol ryw: Felly i mae ef gwedi rhoi haul
y cyfiawnder Christ Jesu mewn mesur (i ddiscleirio
oddifewn) i holl blant dynion, i ddangos iddynt
hwy yffordd i fywyd tragwyddol. A'r goleuni yr
haul yma sydd yn datcuddio i blant dynion eu holl
hanwireddau: a phan sachludo yr haul yma mewn
enaid, mae yn rhywyr i'r enaid weithio. Am
hynny (fy anwyl Frodyr y Cymbru tirion) ysty-
riwch mewn pryd, a rhoddwch ufydd-dod i'r gwir
goleuni yn eich Cydwybodau chwi. Oh! gran-
dwch ar lais yr hwn sydd yn curo wrth ddryffiau
eich calonau chwi, ac yn galw arnoch chwi beunydd,
i ymadel a phob drwg, a wyddoch i fod yn dda.
A dyma'r gwir Figael sydd yn casglu ei ddefaid i'r
un gorlan. A dyma'r gwir Fugael a ddywedodd,
Joan 10. 10. Fy nefaid i a wrandawant ar fy llais i,
ac ar lais un diarth ni wrandawant ddim. A dyma
r Bugael da a roddodd ei fywyd i lawr dros y
defaid:

defaid: Ond (ebef) y cyflogwr a ffu, oblegid ei fod yn gyflogwr, ac nid iŵ yn gofalu am y defaid. Am hynaf (Oh Cymbrutirion) ymadewch a'r holl gyflogwyr, oblegid ffo a wnant hwy, os coeliwch Christ Jelu oblegid i bod hwy yn gyflogwyr, nad ydynt yn gofalu am danoch chwi, ond am eich eiddo chwi: A diange a wnant hwy, pan i gwelant chwi mewn cyfyngder; Pan welant hwy y blaidd, gelyn eich encidian, diunge a wnant hwy. Ond y gwir Fugail, yr hwn a roddodd ei fywyd i lawr drofloch, yr hwn sydd yn lleisio ynoch, efe a'ch gwared chwi oddiwrth y blaidd, gelyn eich enidiau chwi. Am hynny ymadewch a dynion, a throwch at gwir goleuni Duw a Christ ynoch chwi, Canys os ydych chi ddyfala'r dall, y ddau a syrth i'r clawdd, medd Christ: Ac fe ddywaid yr Apostl *Joan*, y mae genym Eneiniad ynô: Ac nid rhaid i chwi neb eich dyscu, ond fel y dysco yr Eneiniad ynoch chwi. A dyma fy 'nhystiolaeth i oddiwrth wir deimlad oddiwrth Dduw, ac o wir gariad at eich enidiau, Oni ymadewch chwi a gwrando ar gyflogwyr, ac oni ymadewch chwi a Dynion a dyfod i gymerid eich dyscu gan yr Eneiniad oddifewn i chwi, gwell a suafai i chwi fod heb eich heni. Ond os chwi a ymadewch a dysceidiaeth dynion, a chymeryd eich dyscu gan Grift yr Eneinae ynoch, ac yn ei weinidogion ef, happys a fyddwch byth yn dragwyddol. A gwybyddwch (y Cymbru anwyl) mae mewn gwir gariad at eich enidiau chwi, i rwi 'n scryfennu atoch chwi, yr hwn a adwaenoch chwi wrth yr henw.

Carwys, y 4 mis yr }
ail dydd, 1677. }

Thomas Wynne.

Postscript.

Postscript.

OH! my dear Friends before-mentioned, I beseech you once more to lay to Heart the Estate and Condition you are in, and call to mind it will be Wisdom for you to remember your Latter-End; and think not that your Joaking or Scoffing will serve turn before the great Tribunal, nor your empty professing of God and Christ in words; for, *it is not every one that saith, Lord, Lord, shall enter the Kingdom, but he that doth the will of the Father which is in Heaven.*

But it may be some of you will be ready to say, that *I make no Distinction between the Best and the Worst.*

To which I Answer, That I have written in general, and though there be among you distinct Names, as before, I find you all to agree (in Nature) to Scoff, Taunt and Persecute God's poor despised People; and seeing you have so unanimously agreed so to do, as may appear if need be, I judge it but equal to let you be together until some of you disjoyn yourselves by a more holy Frame of Spirit.

Yet I know, there are some particular Persons of each of you, who are come so far to be led and guided by the holy Principle in them, that they dare not scoff nor jeer any, but are troubled to hear or see any others
do

do so, who have shewed their Moderation so much as they themselves have not escaped being Sharers in the Reproach of the *Quakers*; & these I distinguish from the rest, and from what I charge the afore-mention'd with; and I heartily desire, that they may witness a Growth in the Heavenly Principle, which will further them in holy Living, and make them able to discern who they are that fear God, and who fear him not.

T. W.

THE END.

